

voices voices voices



Vol. V: No. 4 - Vol. VI: No. 1

Special Double Issue

Fall 1990 - Winter 1991

WFF Sends Names to U. S. Bishops

Bishops Glad to Get Good News

THOUSANDS OF NAMES of women who have signed a statement called the Affirmation for Catholic Women were sent to the bishops in the dioceses of the United States on February 2, the Feast of the Presentation. Earlier lists of women's names have been presented to the National Council of Catholic Bishops committee writing the controversial "pastoral on women's concerns," and to the Vatican, but this is the first time individual bishops who head dioceses have received names of women in their respective regions. We believe this helps fulfill one of Women for Faith & Family's chief purposes: "to provide an opportunity for Catholic women to witness to their faith."

"It must be discouraging for bishops to pick up a newspaper and see another manifesto rejecting Church teachings signed by Catholics," said Helen Hull Hitchcock, director of Women for Faith & Family. "We hope each bishop who receives our positive statement signed by Catholic women in his diocese, many of whom he may know, will find it a source of encouragement," she said.

The letter accompanying the lists of women's names said in part,

"At a time when statements from those who reject central Catholic teachings get so much attention, we believe you will find this very encouraging. It is often claimed that 'thoughtful' Catholic women 'dissent' from Church teachings about human life and human reproduction, feel 'oppressed' by the 'patriarchal structure' of the Church, reject her authority (and often the authority of bishops and even Pope John Paul II), assert their 'right' to 'equal power' in the Church, and demand that the liturgy of the Church—and even the language used—conform to an approved

feminist model. The explicit nature of the Affirmation and the broad spectrum represented by women who have signed it makes that claim untenable.

"This Affirmation represents the spontaneous, voluntary response of Catholic women who increasingly recognize the need of the Church for more visible evidence of support from women. Signatures to the Affirmation's expression of fidelity to the Church and her teachings have been gathered by women themselves, who have copied the Affirmation, sent it to friends, circulated it in parishes and prayer groups, and have translated it into several languages. About 50,000 Catholic women have signed this statement, including Mother Teresa of Calcutta.

"No large newspaper ads have ever been used to solicit (or publish) signatures, no large foundations

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"Bring my sons from far, and my daughters from the ends of the earth; ...Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he."
— Isaiah 43: 6b, 10a

It is not always easy for the Lord's 'witnesses' to know exactly what He expects of us, especially if we must publicly defend our Faith. What God intends for one of us may not be the same thing He has in mind for another, of course. We do know that each of us must use every talent God has given us for His glory, not for ours—for His purposes, not for our own.

But there are pitfalls. When we see bad things happening in the Church or in schools or in our confused society (especially if our children are at risk), we become angry. It is important, however, for Christians to submit even our anger to God's control.

Not that anger is never justified. It is. There really is such a thing as *righteous* anger. Jesus was angry with sin which stood in the way of God's plan for mankind. He is surely angry, too, when His children's lives are in peril, whether physical (abortion, euthanasia, abuse) or spiritual (false teaching, moral seduction.) He does not want us to be passive about these things, either — not even in the name of peace.

After all, it was Jesus who said "I have come not to bring peace, but the sword." It was He who drove out the moneychangers who desecrated His temple. Yet this is the same Jesus who is Messiah, Prince of Peace. He also tells us "Peace I leave with you, my peace I give unto you," while reminding us that His peace is "not of this world," that He gives "not as the world giveth."

Is Jesus contradicting Himself? What does He mean? How do we apply what He says?

Let us look first at what the world usually means by "peace." We usually say that peace means absence of conflict. If there is no war going on we say the world is "at peace," even if serious tensions lie just below the surface. Peace also sometimes means a state of rest or repose. Peacefulness usually denotes calm, relative inaction.

We also experience that the most fruitful action can take place in a context of peace. When all our energy is drained by conflict we cannot make much forward progress—not in the family, not in the world, not in the Church.

But it is clear from His own example that Our Lord does not mean for us to negotiate a false "peace at any

price" with forces of evil and sin. He means for us to be faithful, as He was, "even unto death." Being faithful is not always peaceful, at least not according to the world's definition of peace.

We Christians must desire true peace, that "peace which passeth all understanding" which is our legacy as faithful believers. This Divine Peace comes with our growing knowledge of Christ, our deepening understanding of His Word, and from our willingness to conform our wills to His Divine Plan for us. This gives us the "blessed assurance" we need to orient all our action, all our doing battle, to righteousness—to God's justice and truth. This Peace provides the strength and courage we need to face necessary conflict.

Without this Peace of Christ, we cannot hope to achieve victory over sin and error—whether our own or someone else's. Without this Peace, there is no use in our attempting to engage in conflict—not even to defend our Faith. We must constantly have in clear focus our objective to bring true Peace, Christ's Peace, to whatever conflict we may find ourselves involved, and to whomever we may find ourselves opposed. Otherwise we will only cause further harm.

Yes, witnesses for Christ's Peace must be ready and willing to fight when God needs us. No, we cannot use the world's methods of bitter words and angry accusations. The Sword of Peace is forged in the fire of faith—a fire fueled by that same Love which caused God to take on human flesh to save us all from sin and death, that we "may know and believe...and understand."

As Mother Teresa has said, "Our lives, to be fruitful, must be full of Christ; to be able to bring His peace, joy and love, we must have it for ourselves, for we cannot give what we have not got."

May the Holy Spirit inspire us with a true spirit of His peace as we meet whatever conflict we must.

Vol. VI, No. 1—Fall 1990 - Winter 1991

VOICES is published by **Women for Faith & Family**, P.O. Box 8326, St. Louis, MO 63132, ph. (314) 863-8385 and distributed to signers of the **Affirmation for Catholic Women** to provide information on events and issues of concern to Catholics.

Women for Faith & Family, established in 1984, helps provide Catholic women with a means of expressing unity with the teachings of the Catholic Church and deepening their understanding of Catholic teachings.

Women for Faith & Family is a non-profit organization incorporated in the State of Missouri. Tax-exempt donations, inquiries and changes of address may be mailed to **Women for Faith & Family**, P.O. Box 8326, St. Louis, MO 63132. Editorial mail should be addressed to **VOICES c/o WFF**, P.O. Box 8326, St. Louis, MO 63132.

Archbishop Bevilacqua:

"Mainstream Catholic Women Must Be Heard"

"The voices of faithful Catholic women must be heard," **Archbishop Anthony Bevilacqua** of Philadelphia urged the sixth annual Women for Faith & Family Conference in his keynote address October 5. He praised the organizations past efforts to communicate the concerns of mainstream Catholic women and their families to Church leaders, but, he emphasized, the bishops' need for the witness of faithful women is critical because of feminists' intensified criticism of Church teachings.

"Faith, Family and the Future" was the title of the WFF conference, held in St. Louis October 5-7, 1990, in conjunction with the semi-annual assembly of the *Consortium Perfectae Caritatis*, a coalition of communities of women religious. **The Rev. James Viall** of Cleveland is co-ordinator of the Consortium.

The two groups joined in the celebration of Masses each of the three conference days, and in the session addressed by **Monsignor George A. Kelly** on "Fatherhood, Motherhood and 'Children-hood.'"

In addition to Archbishop Bevilacqua, principal celebrants and homilists at the Masses were **Bishop Patrick Ziemann** of Los Angeles and **Bishop Kevin O'Brien** of Middlesborough, England.

Other speakers who addressed the WFF group were **Dolores Grier**, a Vice-Chancellor of the Archdiocese of New York, who spoke "On the Joy of Being a Catholic Woman Today;" **Dr. Janet Smith** of the University of Dallas philosophy department, whose address was entitled "Feminism, Motherhood and the Catholic Church;" pro-life activist **Juli Loesch Wiley**, who spoke to the group "On the Fatherhood of God;" well-known author and Catholic scholar, **Dr. Donald DeMarco** of the University of St. Jerome's College, Toronto, whose talk was entitled "Feminist Ideology and 'Virism';" **The Rev. George W. Rutler**, a former Anglican and renowned homilist from St. Agnes parish in New York City, who gave the banquet address on Saturday evening entitled "The Strength of Women;" WFF's director, **Helen Hull Hitchcock**, who spoke on "Family: The Cradle of Faith;" and **Laurie Gill** and **Noreen McCann**, of WFF's St. Louis staff, who gave a panel presentation on "How to Build the

'Domestic Church.'" **The Rev. Ralph Wright, OSB**, of the St. Louis Priory presided at Vespers on Saturday.

Co-chairmen of the conference were Sherry Tyree and Cindy Marrs. They were assisted by Mary Wendel, Marcy Marklin and Phyllis Mees (hospitality), Susan Benofy and Shirley McKenna (registration), Germaine Murray (publicity), Noreen McCann and Laurie Gill (programs and information table).

Music and liturgies held at the Basilica of St. Louis ("Old Cathedral") were planned by the Sisters of St. Francis of the Martyr St. George, Alton, Illinois.

WFF's participants came from New York, Tennessee, Texas, Missouri, Illinois, Kansas, Mississippi, Ohio, California and Colorado.

All conference sessions were audio-taped by the Daughters of St. Paul, and cassettes are available (*see order form page 15.*) ◇

Seventh Annual Women For Faith & Family Conference

October 11-13, 1991

with
Consortium Perfectae Caritatis

St. Louis — Clarion Hotel

Make plans now to attend!

Activities Highlights...

Wethersfield Institute Women's Meeting

Sherry Tyree attended a gathering in New York sponsored by the Wethersfield Institute in September. The conference featured prominent Catholic women speakers, including Alice Von Hildebrand, widow of the late Dietrich Von Hildebrand.

Fellowship of Catholic Scholars Convention

Germaine Murray and Helen Hull Hitchcock of WFF's St. Louis staff, attended the annual Fellowship of Catholic Scholars Convention in Philadelphia in September. Mrs. Hitchcock chaired a session.

Among WFF associates at the meeting were Margaret Whitehead, Jeannette Grisez, Janet Smith, Dot Walker, and Hanna Klaus. The keynote address was given by Archbishop Anthony J. Bevilacqua. Bishop John Myers of Peoria also addressed the FCS group. Archbishop Bevilacqua was the keynoter for the 1990 WFF conference (see story, p 3); and Bishop Myers addressed the 1989 WFF conference.

Other members of the FCS who have addressed WFF include Msgr. George Kelly, Fr. Joseph Fessio, S.J., Fr. Paul Mankowski, S.J., James Hitchcock, Sr. Bernadette Counihan,

and Donald DeMarco.

The 1991 FCS Convention will be in Denver.

Steubenville...

Helen Hitchcock addressed a breakfast meeting of about sixty students on the campus of the Franciscan University of Steubenville, and spoke at a luncheon for faculty women and wives October 20.

Cleveland...

At a dinner meeting of a newly formed women's group held at St. Rose of Lima parish, Friday, October 26, Helen Hitchcock addressed 45 women. Father James Viall, pastor of St. Rose's and coordinator of the *Consortium Prefectae Caritatis* since its foundation, also spoke to the group.

On Saturday evening, Mrs. Hitchcock addressed about two hundred people at a lecture following Mass at St. Rose's.

The Cleveland women, several of whom have regularly attended WFF annual conferences, formed a women's group last spring, and its members have been studying the papal documents, *Familiaris Consortio*, on the role of the Catholic family, and *Mulieris Dignitatem*, "On the Dignity and Vocation of Women." They are also gathering sound Catholic books for a lending library. If you have suggestions for the library collection or books to donate to this effort, contact Pat Fieghan, 11009 Edgewater Drive, Cleveland, OH, 44102.

Omaha...

The Catholic Speaker's Bureau of Omaha sponsored a lecture by Mrs. Hitchcock at St. Patrick's Parish on Friday, November 2. A "Day of Reflection" was held Saturday at St. Margaret's Church. Speakers, in addition to Mrs. Hitchcock, who spoke on "Mary, Mother of the Church," were Father William Sanderson, Jane Stevenart and Sister Marilyn Wallace, RSM. Marynola Halgard directs the Catholic Speaker's Bureau and operates a Catholic lending library at St. Patrick's Church.

NCCB November Meeting

November 12-15, Margaret Whitehead and Helen Hitchcock represented voices at the annual meeting of the National Council of Catholic Bishops in Washington. The two attended sessions which were open to the press and the daily press conferences. (See related stories this issue.)

Wisdom of Women Symposium

Mrs. Hitchcock was one of two delegates from the Archdiocese of St. Louis to the "first annual" NCCB-USCC (United States Catholic Conference) sponsored national meeting of women, November 29-December 1. The meeting, called "Wisdom of Women," included workshops on implementing recommendations of the draft pastoral on women.

The keynote address was given by Bishop Matthew Clark, who spoke on his conversion to feminism. (See related story, page 5 ff.)

Names... (continued from page 1)

have given financial support. (It may interest you to know, however, that in localities where there has been clergy endorsement of this effort many more women have responded than in areas where it has received little or no clergy support. This fact, too, should be encouraging to bishops and clergy who may have the impression that 'most Catholics' are indifferent to, or, in fact, resist the authority of the clergy.)

"You will surely be glad to know that new signatures are being received all the time, and that an increasing number of women, realizing that the Church's mission has been greatly harmed by a false 'feminism' claiming to speak in the name of all Catholic women, are asking to be a part of a constructive, rather than a destructive movement within the Church.

"We sincerely hope that this genuine 'grassroots' action of women to uphold the teachings of the Church and to support the Magisterium will provide encouragement for you in your important work of guiding the Church and defending the Faith in these times of confusion and conflict."

The response from bishops to this initiative has been encouraging. (See related story, 'Letters from Our Bishops'—page 8)

"The Case of the Undead Pastoral"

by Helen Hull Hitchcock

The final item on the packed agenda of the November meeting of the National Council of Catholic Bishops (NCCB) was a brief report on the status of the controversial draft pastoral letter, "One in Christ Jesus", by Bishop Joseph Imesch, of Joliet, Illinois, head of the bishops' committee on the postponed "pastoral on women."

Bishop Imesch confirmed reports that the vote on the pastoral draft, originally scheduled for the November meeting was delayed because of Vatican intervention. He explained that two letters had been received: one from Cardinal Casaroli, Vatican Secretary of State, which recommended that other national Church bodies be consulted before proceeding with revisions of the draft; the other letter, containing criticism of the draft, was from the Congregation for the Doctrine of the Faith. The latter letter was "several pages long," and its contents will not be revealed, Bishop Imesch said.

Pastoral for the "American Church"

Procedure for the consultation has not been determined, according to Bishop Imesch, although he expects that meetings will be held in Rome early this year. He compared the consultation with that of the U.S. bishops' economic and peace pastorals, and said the consultation will likely be with French and German bishops. When asked if he thought that third-world bishops (e.g. from Africa or India) would be involved in the consultation, he said he did not see "any reason for it", since their "women's concerns" were much different from those of the West. However, he later reminded reporters that the second draft specifically noted the universality of "women's concerns."

Asked if the world-wide consultation might materially alter the pastoral draft, he said that this pastoral is "for the American Church, not the universal Church."

Although Bishop Imesch acknowledged, in his summary for the bishops, that there is a problem with increasing polarization among Catholics on the issues addressed in the pastoral draft, he also told reporters that listening sessions revealed surprising unanimity among women. He said that both "feminists" and "women from altar and rosary societies" who attended the listening sessions shared the view that the Church is sexist, patriarchal, &c.

A third draft of the current pastoral will be prepared and presented to the bishops for approval by November 1991, Bishop Imesch said. Suggestions and proposed amendments

are to be received by the writing committee by December 10, he said. "If we don't have it done by 1999, we'll quit," the bishop quipped.

In Bishop Hubbard's Cupboard...

Bishop Imesch did not mention the "pastoral statement" made October 4 by Bishop Howard Hubbard of Albany and printed in the November 15 issue of *Origins*, an official publication of the NCCB.

Bishop Hubbard's statement echoes the recommendations of the draft pastoral, insisting that "all ministries not requiring ordination be open to women" and that "our leadership" should be educated "to the need to adopt inclusive [sic] language...;" that "sensitizing" priests, deacons, seminarians, etc. on the issue of "sexism" should be "an essential qualification for ministry within our diocese."

Bishop Hubbard's pastoral also calls for "affordable day-care centers", "post-abortion counseling" and he charges that the Church "has been guilty of prejudicial action, practices and policies against women."

Origins reports another statement printed in the Albany diocesan paper October 4, in which Bishop Hubbard advocates further dialogue on women's "lived experience concerning certain aspects of the Church's teaching on human sexuality", especially birth control, and on the issue of giving women more administrative roles separate from the "power of holy orders."

Other bishop's "women's pastorals"

Bishop Hubbard is not the only bishop to independently issue a "pastoral on women." Archbishop Rembert Weakland of Milwaukee was perhaps the first to do so. But Bishop Matthew Clark, of Rochester, New York, also wrote a "women's pastoral" several years ago, called "Fire in the Thornbush." Bishop Clark has been a member of the pastoral's drafting committee since 1984, and last year replaced Bishop Imesch as chairman of the "Committee on Women" of the National Council of Catholic Bishops.

Archbishop Roger Mahoney of Los Angeles also issued a "women's pastoral" in August, 1987, only a few weeks before Pope John Paul II's visit to the United States in September of that year, and just prior to the world-wide Synod on the Laity in Rome in October, 1987.

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Archbishop Mahoney was a U. S. delegate to that Synod, during which some Western bishops raised feminist issues which were ultimately rejected by the body of the world's bishops. Cardinal Joseph Bernardin (Chicago), Archbishops Weakland and John May (St. Louis, then president of the NCCB), Bishop Stanley Ott (Baton Rouge) and then Bishop Anthony Bevilacqua of Pittsburgh (now Archbishop of Philadelphia) were also delegates to the Synod on the Laity.

The Pope's "Pastoral on Women"

Readers will recall that the Holy Father issued an unexpected Apostolic letter on the subject — some might say his own "pastoral response to women's concerns" — several months after the 1987 Synod. Called "On the Dignity and Vocation of Women" (*Mulieris Dignitatem*), the Pope's letter provided the theological groundwork for addressing the question of women's role in the Church and society in a manner both innovative and consistent with the perennial teachings of the Church.

Along with his other post-synodal exhortation, "The Lay Members of Christ's Faithful People" (*Christifidelis Laici*), the document has been helpful to many individuals and groups who have studied it in depth in providing a sound perspective on one of the most critical problems of our time: that is, what it means to be a man or woman, created in the image of God; what should be our relationship with one another and with God, and how to respond to our vocations as Christians and as members of the Church.

(For the record, Women for Faith & Family was not

...The feminist branch of "liberationism" will not cease its efforts to "re-form" the Church, whatever the bishops (or Rome) may say.

among those groups who said the bishops should not write this pastoral. From the outset we said — and still maintain — that there is immense need for clear and consistent teaching from bishops on fundamental issues addressed by the pastoral. After the appearance of the Pope's "pastoral on women", *Mulieris Dignitatem*, we hoped that the American pastoral would conform faithfully to it. For this reason, we asked that the bishops postpone further efforts on the draft until the Holy Father's important work could be "fully incorporated into it.")

"Rome has spoken..." Who's listening?

Even if the draft pastoral had been tabled, permanently, not merely delayed, euphoria would not be justified. St. Augustine, in the same sermon in which the oft quoted phrase, *Roma locuta, causa finita est* occurs (#131, if memory serves), issued a warning that, even though "Rome has spoken," "the error persists." He is cautioning Christians against complacency and premature dismantling of defenses against the continued assault on the Faith by an ideology inimical to authentic belief.

Clearly, the feminist branch of "liberationism" which has already caused deep damage both to the Church and to society, will not cease its efforts to "re-form" the Church, whatever the bishops (or Rome) may say.

At a meeting of the dissident "Call to Action" group held at the same time as the NCCB meeting, keynote speaker Fr. Richard McBrien, chairman of the theology department at Notre Dame, explicitly called for continued resistance to Church authority. Fr. McBrien rejoiced that Vatican statements are continually "riddled with a volley of dissenting views", and he exultantly predicted that the "outdated" hierarchical structure of the Church must inevitably fall "just as surely as the Berlin wall."

Two bishops, Auxiliary Bishop Francis Murphy of Baltimore and Bishop Raymond Lucker of New Ulm, Minn., "mingled" with the Women's Ordination Conference rally outside the hotel during the bishops' meeting, and Archbishop Rembert Weakland, to show his solidarity with the WOC, requested the women's prayers.

Damage cannot begin to be repaired until the fundamental cause of the deepening conflict is correctly and forthrightly diagnosed. Correct diagnosis is, minimally, what any pastoral letter should accomplish. That the draft pastoral fails to do this consistently is one of its chief defects. This is what its critics, whether feminist or orthodox, have been saying all along, although from opposite points of view.

Strategy of the End Run

It seems clear that the strategy of the feminist "reformers" is to ignore the fact that the pastoral's controversial recommendations have not received the endorsement of the nation's bishops, and to put them into effect immediately, "without the benefit of clergy."

That the draft pastoral is, technically, in official limbo has not prevented its promoters from going ahead with implementation of its recommendations. Although no part of the pastoral has been approved by the U.S. bishops, its objectives are already being put into effect by their own bureaucracy.

Last June, Bishop Matthew Clark, now head of the NCCB Committee on Women, and Dolores Leckey, head of two important committees of the USCC (Laity and Family Life), began to organize a "first annual" national symposium for Catholic women.

The meeting, called "The Wisdom of Women" Took place in Washington, D.C., November 29 - December 1. The agenda, sent to delegates in August, was filled with workshops focused on the draft pastoral's recommendations, including "inclusive" language and elimination of "sexism." No changes in the agenda were made after the delay in voting on the pastoral draft was announced.

Each diocese was invited to send two representatives to the symposium. About two hundred women and a few men (bishops, clergy and officials) attended. Most of the women were members of either Diocesan Councils of Catholic Women (DCCW) or of "women's commissions."

Bishop Clark's keynote address set the tone for the

weekend. He described his conversion to feminism, called for dialogue on the "divisive" issues of abortion, birth control, priestly celibacy and ordination of women, and urged that "it would be good for the health of the church" and "a highly appropriate recognition of the wisdom of the people" if they were directly involved in the selection of bishops.

"To declare a matter closed does not close the matter nor does it stop the questioning of the faithful," he said.

If the "women's symposium" is any indicator, when the pastoral finally reaches the voting stage, the bishops will be presented with a *fait accompli* — or, to put it another way, the "horse" will already be long gone before the bishops are allowed the "choice" of closing the barn door. And only a major miracle could persuade wild horses to return to the stable. The reformers are evidently betting that nothing the bishops could do would then be able to halt the "process."

This has proved an almost unbeatable strategy. It has worked in the past to achieve "reforms" never intended by the Second Vatican Council, or even by most bishops. For example, communion in the hand, church "renovations", bowdlerization of liturgical language and music, evacuation of Catholic teaching from catechetical materials, "re-formation" of religious communities, etc., etc. It is a strategy that openly rebellious Catholics like Fr. McBrien and the "Call to Action" group, among others, have successfully employed for years in their "ongoing battle" to de-construct the Catholic faith.

Liturgical Language: *lex orandi, lex credendi*

One of the pastoral's recommendations was to encourage use of "inclusive" language in response to the alleged problem of women feeling "excluded" by the Church. "Guidelines" for revision of liturgical texts to incorporate "inclusive" language were adopted by bishops at the recent NCCB meeting.

These guidelines occasioned a spirited debate at the bishop's meeting, and the documents, as adopted, were considerably improved by amendments; however, the problem remains that the underlying rationale for "inclusive" language was accepted in principle.

It is important to recognize that feminist language does not reflect even the universal desire of women, as recent articles on the subject by scholars of both sexes make clear (inter alia, Suzanne Scorsone of Toronto, Joyce Little of the University of St. Thomas in Houston, Fr. Ralph Wright OSB, a member of ICEL.)

Even if it were true that all (or even most) women feel excluded by normal English usage of the generic (or genuinely 'inclusive') form of 'man' or by calling God 'Father' and using masculine pronouns to refer to Him, that would still not justify deforming the language of the Church by *fiat* in order to appease but one segment of humanity.

Language reformers recognize, even if many American bishops may not, the principle of *lex orandi, lex credendi*. The words we use when we worship *do* affect our belief. This is the point of insisting on changing the language of the liturgy. It is paradoxical, indeed, that some Church leaders who hesitate to "impose" on Catholics the Church's teaching on critical moral issues seem willing — nay, eager — to impose the

"To declare a matter closed does not close the matter nor does it stop the questioning of the faithful."

...Bishop Matthew Clark

ideological language of feminism on the Church's liturgy.

Although several bishops argued eloquently and energetically against the guidelines, in principle the bishops' conference codified one of the principal and most controversial recommendations of the "women's pastoral."

Women's groups key

If the effort to politicize the liturgy demonstrates how the process of de-construction and de-formation of the Church is being accomplished — in spite of the Pope, in spite of good bishops, in spite of growing movements of orthodox laity and religious — we can surely expect that control of official women's groups will be a prime objective of reformers.

Already reports from various parts of the country indicate that trouble is brewing in diocesan Councils of Catholic Women. One of the pastoral's recommendations is to establish a Women's Commission in each diocese. Unless bishops are careful to appoint women who uphold Church teachings to these commissions, they will become the source of increasing polarization among Catholic women, and a thorn in the side of their bishop. The temptation will doubtless be to try to "balance" the appointments in order to "neutralize" conflict. This would be a mistake. Experience with "listening sessions" and the "Women's Symposium" suggests that women who have "problems" accepting Church teaching will effectively exclude mainstream Catholic women from useful participation.

Catholic women who care about the Church and are willing to witness to their faith should prayerfully consider how they can best serve the Church — for the Church needs us now perhaps more than at any time in the past.

An important part of our mission will be to make the voices of faithful Catholic women heard more distinctly in the months and years to come. A lot depends on our willingness to accept this task — and do so with "wise responsibility." ◇

Copies of Women for Faith & Family's Commentary on "One in Christ Jesus" are available from the WFF office. The 35 page Commentary was sent to all American bishops and to the Vatican September 1, 1990. (See Order Form, page 15)

Letters from Our Bishops...

*We are happy to
print these
exerpts from
letters received
from bishops
(as of press date)
in response to
our mailing the
lists of names of
Affirmation
signers to the
bishops in the
dioceses of the
United States.*

*Since they
are responding
to your support,
we are pleased to
share their
letters
with you.*

From John, Cardinal O'Connor, Archbishop of New York

"If the media is to be believed, there are very few Catholics who still adhere to the teachings of the Church. We both know that this is not the case. Thank you for providing the tangible evidence that there are many women in the United States whose dedication to the Church and loyalty to the Holy Father serve as a model for us all.

"I appreciate your thoughtfulness in providing my brother bishops and me with lists of women in our areas who have signed the list. This affords me the opportunity to thank them for their willingness to express their faith.

"Please know that you and all in Women for Faith and Family will be in my prayers as together we ask Almighty God to bring us His peace.

"With my gratitude, every best wish ..."

From The Most Rev. John J. Myers, Bishop of Peoria

"I received your recent letter. I don't believe that the zip code areas that you used exhausted our diocese. I am enclosing a copy of the actual zip codes to which our diocesan newspaper is mailed. ...

"Anyway, it is a great idea and I hope that you continue to grow. You can surely count on my support and prayers even as I do on yours. ..."

From The Most Rev. Alfred C. Hughes, Auxiliary Bishop of Boston (member of the women's pastoral committee)

"Thank you so very much for your recent communication and listing of Catholic women in the United States that have co-signed the Affirmation for Catholic women. I appreciate very much this good initiative and the concerns that prompt it. Please pray that we can, together, contribute to the Lord's mission in the Church for the world."

From The Most Rev. Stanislaus J. Brzana, Bishop of Ogdensburg

"Thank you for the copy you sent recently of the principles guiding Women for Faith and Family. I approve of these principles and I encourage your members to let them be known widely...."

From The Most Rev. Daniel E. Sheehan, Archbishop of Omaha

"I enjoyed reading your letter of February 2, and the report. I am sure there are untold numbers of other women who agree with you and are strongly supportive of the teachings of the Church. I hope that you can continue to work with and in behalf of these many people. We certainly need all the contributions of faith-filled women that we can find in our society today. ..."

From The Most Rev. Roger L. Kaffer, Auxiliary Bishop of Joliet

"Thank you for sharing with me your letter of February 2nd sent to the diocesan bishops. With cordial personal regards, and with a plea and a promise of continued mutual prayers always, I remain sincerely yours in the Sacred Heart."

From The Most Rev. David B. Thompson, Bishop of Charleston

"Thank you for your kind letter of February 2... You will be interested to know that on Sunday, January 27 last, I presented the WFF stance on the 'Women's Pastoral' to some 167 members of our Diocesan Council of Catholic Women... This was well received...."

From The Most Rev. Daniel Pilarczyk, Archbishop of Cincinnati

"Thank you very much for your letter of February 2 and for the list of persons who have signed the Affirmation for Catholic Women. I appreciate your thoughtfulness in sharing the list and the statement with me."

From The Most Rev. John C. Reiss, Bishop of Trenton

"I appreciate receiving your letter together with the information concerning the Affirmation for Catholic Women. It is a comfort to know that there are so many who are standing by the Church's Teachings and the directives which issue from our Holy Father. I feel that, by their prayers, the Holy Spirit will indeed guide the Church in these trying times."

From The Most Rev. Howard Hubbard, Bishop of Albany

"Thank you for your letter... and the updated list of the names of women... who have signed the 'Affirmation for Catholic Women.' ..."

I appreciate your thoughtfulness in sending me these materials and the information which your letter and enclosures provide about your statement... It is helpful to me to have this information. ...May our faithful God bless you."

From The Most Rev. John L. May, Archbishop of St. Louis

"Thanks to you and all the women whose names you sent in your encouraging letter. I look forward to our work together for the faith and for our families. ..."

From Archbishop Agostino Cacciavillan, Apostolic Pro-nuncio to the U. S.

"I am grateful for your cordial letter of February 2, and for the interesting enclosures therein. The 'Affirmation for Catholic Women' and the copy of your recent correspondence with the diocesan bishops of this country I have reviewed with care, and I certainly appreciate your consideration in keeping me apprised of your efforts."

"Thank you, too for the spiritual solidarity you expressed for the Holy Father and for me. With prayerful good wishes and kind regards..."

From The Most Rev. Anthony J. O'Connell, Bishop of Knoxville

"Thank you very much for your letter received February 4... I very much appreciate your kindness in forwarding this information to me and yes, indeed it will be very helpful to me. ... Wishing you God's blessings and with renewed thanks..."

From The Most Rev. John A. Marshall, Bishop of Burlington (Vermont)

"Thank you for forwarding to me a copy of your 'Affirmation for Catholic Women' and the listing of the women in the State of Vermont who have made known to you their fidelity to the teaching of the Catholic Church."

"I have absolutely no doubt that we have tremendous numbers of faithful Catholics, but it seems that the media rarely, if ever, pay any attention to that fact. It must be just as discouraging to the laity as it is to the Bishop to see that dissent from Church teaching is given much more attention than love and loyalty. One of the important features of your organization is that you give all of us reassurance that we are by no means alone."

"I was especially pleased to see so many Sisters of Mercy... in God's Providence we could always hope that their example will have a good effect."

"With gratitude for your kindness and with every prayerful best wish for a spiritually fruitful Lenten season..."

From The Most Rev. Paul V. Donovan, Bishop of Kalamazoo (by the Rev. Robert Morlino, Exec. Ass't.)

"On Bishop Donovan's behalf I wish to thank you for your recent letter... We certainly stand in solidarity with your desire to present honestly the fact that so many women are supportive of the teachings of our Holy Father and the Bishops with him. Thus your effort makes a real contribution to the accurate perception of the truth and for that we are very grateful..."

"Asking the Lord's generous blessing upon you and all of your companions in this important work on behalf of Catholic women..."

From Joseph, Cardinal Bernardin, Archbishop of Chicago

"I write to acknowledge your letter of February 2 in which you share with me an updated list of women who have signed the 'Affirmation for Catholic Women.' I appreciate your keeping me informed of the progress of your project." ◊

Briefly Reviewed...

Keeping the Church Catholic with John Paul II, by Monsignor George A. Kelly, (New York, Doubleday, 1990.)

A 'sequel' to the author's 1989 book, *Inside My Father's House*, the new book continues analysis and commentary on the current state of the Catholic Church in America. This book is also unflinchingly honest, always highly readable, and is laced with fascinating personal anecdotes. Monsignor Kelly brings to his subject the perspective of his entire career as a parish priest, labor leader, marriage expert, diocesan official and educator. His criticism of the state of the contemporary Church is hard-hitting; but this does not hide the author's love for and loyalty to his Faith, nor obscure his hope of "keeping the Church Catholic."

Human Ecology, by Robert Jackson, M.D., (Petersham MA, St. Bede's Publications, 1990.)

It has become commonplace to observe that man's effort to change and improve his environment has had unplanned and potentially destructive "fallout" which may harm the earth's ecosystem. What is not often noted, however, is that the persistent interventions of technology and ideology into human lives and the social institutions of mankind has equal or greater

capacity for the devastation of human lives.

Dr. Robert Jackson, a veteran physician and research scientist from the University of Kansas, is aware of the basic fragility of human life and human institutions like the family now under threat. His "human ecology" combines current scientific information with practical advice. The book will be of value to parents and all who counsel families.

Christ and Reason, by The Rev. George W. Rutler, (Front Royal, VA, Christendom Press, 1990.)

Subtitled "An Introduction to Ideas from Kant to Tyrrell," Father Rutler's critical study traces the confrontation of Existentialist philosophy and Modern and Liberal theology and Biblical criticism with orthodox belief (a chief representative of which is Cardinal Newman.) Those who have become accustomed to Fr. Rutler's precision of expression and fine turn of phrase will not be surprised to find that he employs these gifts to advantage in this scholarly work, as well. Although this work deals with complex ideas in a relatively brief format, it is eminently readable and instructive.

Jesus Rediscovered, by Malcolm Muggeridge, (New York, Doubleday, 1969 [Lib Cong #71-86888])

A collection of essays which, although written before his conversion to Catholicism, contain some of Muggeridge's best insights. Included are "Am I a Christian?" and "Is There a God?" Mr. Muggeridge, one of England's most trenchant and controversial social commentators, died recently, only a few years after his encounter with Mother Teresa brought him into the Catholic Church. His daughter-in-law, Canadian Anne Roche Muggeridge, author of *The Desolate City*, is an associate of Women for Faith & Family, and addressed the 1988 WFF Conference.

Memorial gifts to Women for Faith & Family In Memoriam

*Carmine Diorio
from Amy Diorio*

*Theodore A. Moorman
from the Hitchcock family*

*Agnes Mosher
and
Edith Marie Hofmann
from Alice Ann Grayson*

*Sr. Julia Agnes
from Sr. John Winifred CSJP*

Requiescat in pace, et in perpetua luceat eis.

Hitchcocks in Australia

During July and August, 1990, James and Helen Hitchcock toured Australia, addressing audiences in Melbourne, Morewell, Ballarat, Perth, Adelaide, Canberra, Wagga Wagga, Sydney, and Brisbane. They also appeared on several radio and television programs, and were interviewed by several Catholic and secular journals during their lecture tour.

The Hitchcock's tour was sponsored by a group of Catholic organizations, including the Champion Society, the Fellowship of John XXIII, CUF-Australia, the Knights of the Southern Cross, and pro-family organizations, Australian Family Association and Endeavour Forum. ◇

Sex Education: The Parents' Perspective

by Margaret Whitehead

ED NOTE: Among the most widely reported actions taken by the bishops at their November meeting was adoption of guidelines for sex education in Catholic schools.

It is important to note that the document the bishops adopted is not mandated, but is intended only to provide guidelines for development of human sexuality programs. During the question period at the conference Archbishop Pilarczyk confirmed that the guidelines are not mandatory.

One of the main areas of concern for Women for Faith & Family is Catholic sex-education. In fulfillment of their role as the primary, essential and irreplaceable teachers of their own children, many Catholic parents have studied the issue in some depth and have analyzed current textbooks in use in Catholic schools. They have been dismayed to find evidence of a naturalistic philosophy which overemphasizes the physical and emotional aspects of sexuality and ignores or downplays the spiritual, developmental and privacy needs of children. The teaching methodology in these textbooks often affirms mere subjective "choosing" over the moral law as taught by the Church as the basis of choice.

Many Catholic parents have experienced the erosion and even the denial of their parental rights as primary teachers of their children in some Catholic schools where these programs have been implemented. There is concern that the recently adopted guidelines for sex-education may aggravate rather than resolve these problems.

The title of the guidelines, "*Human Sexuality, A Catholic Perspective for Education and Lifelong Learning*," employs a phrase ("lifelong learning") which educators recognize as "buzzwords" of the naturalistic approach to sexuality which undermines the concept of chastity. Guidelines from Catholic bishops ought to recommend clearly an education for chastity, not a "Catholic perspective" on the naturalistic agenda of our society.

In the Catholic context, teaching about human sexuality has never been isolated from the larger context of faith, morality, redemption by Our Savior, Jesus Christ, and the goals of the person — the vocational goals of this earthly life and the supernatural goals of salvation and union with God. It is the primary responsibility of parents

and the family to provide this education, as the Church's recent teaching on the family repeatedly emphasizes.

In the 1983 Vatican document, *Educational Guidance in Human Love*, provides the guiding principles of a Catholic sex education. This catechesis is to be an 'education for chastity' which consists of formation in "self-control in the capacity of guiding the sexual instinct in the service of love and integrating it in the development of their person." [EGHL #18]

Chastity education forms the child in the "light of the mystery of Christ and of the Church" with respect to the first vocation of the Christian which is to love and that "vocation to love is realized in two diverse ways: marriage, or a life of celibacy for love of the kingdom." [EGHL #56]

In the Catholic context, teaching about human sexuality has never been isolated from...faith, morality, redemption by Our Savior, Jesus Christ...

Chastity education teaches moral norms which are necessary guides to Christian life and which motivate students to accept them. [EGHL #19,40,89] Chastity education presents human sexuality as positive when used properly but does not minimize the problems caused by sin and temptation. [EGHL #35,44] Chastity education directs students to the necessary remedies to these dangers "rendered possible by divine grace through the word of God received in faith, through prayers, and...the sacraments," especially the Eucharist and the sacrament of Reconciliation. [EGHL #45]

Chastity education is modest [#90] and recognizes the student's need for private, individual instruction on personal, intimate aspects of human sexuality. [#48, 71,72]

Finally, chastity education recognizes that "Sex education, which is a basic right and duty of parents, must always be carried out under their attentive guidance, whether at home or in educational centers chosen and controlled by them." [*Familiaris Consortio*, # 37 and EGHL #17, 48, 51, 54, 59, 69, 72, 74, 107, 108, III.]

cont. on page 12

Immaculate Conception Festival Introduces New Family Sourcebook Series

The new and greatly expanded edition of WFF's "*Family Sourcebook for Advent and Christmas*" was introduced at the Immaculate Conception Festival Mass held December 8, 1990, at St. Roch's Church, St. Louis. The Rev. Ralph Wright, OSB, was celebrant and homilist. Sponsored by Women for Faith & Family, the festival featured displays of Advent and Christmas customs from around the world.

Exhibits from England, Ireland, France, Spain, Germany, Mexico, Poland, Sweden, Italy, and Latin America were featured. Many exhibitors served holiday foods characteristic of their country. Refreshments and booths offering books and other items for family celebration of the season were available. Mary Wendel supervised the displays.

The spiral-bound book contains classic prayers (Christmas collects, 'O' antiphons, Christmas Novena, among others), instructions for making Advent wreaths and calendars, an annotated Calendar of feasts during the Advent - Epiphany seasons, many suggestions for family celebrations, and much information about the Christian roots of traditional holiday observances and practices. The book also contains a special recipe section.

The book is the first in a planned series as a contribution to our continuing effort to help families build the "Domestic Church." Other books slated for production are Lent/Easter, Marian holidays and Saints days.

(See form on page 15 for information)

(See also "Catholic Culture Survey" page 13)

Sex Ed... (continued from page 11)

Clearly, then, the Church means to aid parents, not supplant them, in providing to children a "delicate and sensitive sex-education" [FC, also *Charter on the Rights of the Family*] which is reliably orthodox and uncompromisingly faithful to the Church's constant teaching regarding the nature and meaning of human sexuality.

Even though the guidelines are not mandatory, concern remains that there was insufficient consultation prior to their adoption. They were produced only with minimal consultation with un-named Catholic parents, by a panel whose identity was unknown, and without time for thorough investigation even by the bishops. Parents who believe their voices have been ignored and their essential rights as parents transgressed will find little reassurance in the process which produced the document.

Despite the unsuccessful attempt of several bishops to amend the guidelines during the brief time allotted to discussion and debate, and despite several amendments accepted earlier by the drafting committee which improved it, the impression persists that the document — which will surely affect every Catholic family in the United States — did not receive the consideration so important a subject with such far-reaching consequences deserved. Therefore, many Catholic parents will continue to fear that their

children's future is at risk.

But no guidelines, however good they may be, can substitute for the instruction that parents must give their children. This is their vocation, their right and their responsibility. Catholic parents should by all means avail themselves of the opportunity to use every gift of imagination, knowledge, talent and love in developing practical implementation of this critical part of each child's upbringing, making full use of papal teachings contained in *Humanae Vitae*, and the letters and exhortations Pope John Paul II has provided us. ◇

Margaret Whitehead, who represented voices at the November NCCB conference, has helped develop objectives for abstinence-based education in use in several public-Catholic schools in the D.C. area., and has also worked with Catholic parents on chastity programs. She is married to Kenneth Whitehead, former Assistant Secretary of Education, and is the mother of four sons. The Whiteheads live in Falls Church, VA.

*Faith is the substance
of things hoped for,
The evidence of things not seen.*

...Hebrews 11:1

**VOICES**

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1990 'FAITH AND FAMILY AWARD' To Cardinal Gagnon

EDOUARD, CARDINAL GAGNON, recently retired President of the Pontifical Council on the Family, has accepted the 'Faith and Family Award' 1990 from Women for Faith & Family. The Cardinal is the fourth recipient of the Award presented in recognition of his "valiant service to the Catholic Church...the defense of the Catholic Faith...[and]...pastoral care and counsel to Catholic families."

Cardinal Gagnon, a native of Quebec, has been head of the Vatican family office since its creation in 1981 following the Synod on the Family. In March, 1985, the office became a Council of the Roman Curia, and he was its President until his retirement for reasons of health November 8, 1990.

Cardinal Gagnon has become well-known for vigorous and forthright defense of Catholic teachings, and

for his consistent pastoral encouragement of Catholic families. He has endeared himself to Catholic laity because of his accessibility and his responsiveness to the needs and problems of families.

The cardinal celebrated the fiftieth anniversary of his ordination to the priesthood on the Feast of the Assumption (August 15, 1990.) He was elevated to the cardinalate March 25, 1985. His successor as President of the PCF is Cardinal Alfonso López Trujillo, formerly Archbishop of Medellin, Colombia, and member of the Pontifical Commission on Latin America.

Other recipients of the 'Faith & Family Award' have been Ann O'Donnell (1986), Msgr. George A. Kelly (1988) and Cardinal Carberry (1989.)

'Casa Balthasar' Opens in Rome

Fifty-four young men have applied for admittance to *Casa Balthasar*, an international house newly begun in Rome for discernment and formation of those who believe they have been called to the priesthood or religious life. The men will live in community at *Casa Balthasar* while studying philosophy and theology in Rome.

With the strong encouragement of Pope John Paul II, the "Association Lubac-Balthasar-Speyer" was formally established February 18 in Rome to oversee the program. The Association honors the late Cardinals Hans Urs von Balthasar and Henri de Lubac, both influential theologians, and the late Adrienne von Speyer, a contemporary mystic. The Rev. Jacques Servais, SJ, who had been associated for six years with the Congregation for the Doctrine of the Faith, is the program's director.

Casa Balthasar opened in the fall of 1990, with twelve residents, including five Americans, three Mexicans, one Columbian and one Italian.

The Association is seeking funds to help the candidates with expenses. Donations to this important effort to respond to the current vocation and formation crisis may be sent to

Guadalupe Associates, c/o The Rev. Joseph Fessio, SJ - 2515 McAllister St., San Francisco, CA, 94118. ◇

WFF Holds Lenten Forum

"A Matter of Life and Death: The Christian Response to the Plight of the Permanently Disabled" is the topic of a forum sponsored by Women for Faith & Family on Wednesday, March 20, at 7:30 p.m. at Annunziata Parish Hall, 625 Cella, St. Louis.

The forum will examine problems of suffering, and the responsibility of family and caregivers in the treatment of the permanently disabled in the light of Catholic teaching on the innate dignity of all human life. Panelists will be The Rev. Joseph Murphy, SJ, a theologian from St. Louis University, Ceil Callahan, director of Missouri Right to Life, and Nancy Valko, of Missouri Nurses for Life.

The forum is open to the public. Call the WFF office (314) 863-8385 for information. ◇